

The Bible Vision

DECEMBER, 1946 - JANUARY, 1947

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THE LIGHT TOWER

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The Editors Say---

MITCHELL:

A Positive Apologetic

One of the marvels of Christianity is its endurance in the face of stiff and frequent opposition, and with only a minority of persons taking a stand for it. The efforts the average believer does put forth in its behalf are usually of a defensive nature, at that. It seems to be the general assumption that our faith must always be fighting with its back against the wall, cornered and cowed by the critics. This is a wrong view.

True, the Bible does speak about the defense of the gospel. Paul's word for defense, in Phil. 1:7, 17, is the equivalent of our "apology." In its usage here, and in theological circles, the word means, not a contrite confession of error, but a strong and reasoned plea in behalf of the Christian faith. Criticism cannot be escaped. It requires an answer. And every Christian should "be ready always to give an answer to every man that asketh a reason of the hope" that is in him. There is no reason to surrender at any time to the attacks of unbelief.

But Christian apologetics is positive as well as negative. That is, we are to contend for the faith (Jude 3) as well as defend it. Jude's word is not a call to contention, but to a positive declaration of gospel truth. This positive apologetic take two

forms. First, there is need of a clear statement of the fundamental doctrines of Christianity. The urge for that declaration should originate with the believer, and not grow out of an assault from the other side. The great weakness of the pulpit today is its failure to convey a positive, definite message. Sermons are filled with glittering generalities and pious platitudes, but they display little of personal conviction or Biblical certainty. The preacher seems afraid to commit himself. There is much of "however" and "on the other hand," but little of "this one thing!"

The other form of a positive apologetic is an attack upon the attackers. The Christian has a right to assault the position of unbelief. He may well throw the enemy on the defensive by asking what satisfying answer anti-Christianity offers for the great problems of life. What good has it accomplished? What lasting institutions has atheism built? What cultural contributions have we received from organized infidelity? Has unbelief provided any incentives to a higher morality?

It is often very effective to fight fire with fire.



Sign-Seekers

Today, as in Jesus' day, there are people who insist that the

Christian religion must produce the spectacular. They are of two classes: the professed believers whose favorite diet is spiritual riot, and the skeptics who cry, "Show us a sign, and we will believe." Both exhibit one basic fault. They refuse to accept as genuine anything that does not appeal to the senses and inflame the emotions.

The scribes and Pharisees came to Jesus, demanding a sign, a showy miracle. He had power to perform one. But He refused to waste divine energy. He knew that they who clamor for the miraculous will never become stable, steady believers. Like a drug addict, they will faint without repeated stimuli. Christianity is not a shot-in-the-arm religion. It is not emotion-based.

Referring to their understanding of the ordinary weather-signs—the redness of the sky at dawn or at dusk—Jesus chided them for not being able also to understand the regular phenomena of Christianity. They had heard His authoritative preaching. They had witnessed the transformation of lives. They had seen humanity helped. These were signs enough.

To the disciples, Jesus said, "Beware of such leaven. Beware of that pervasive attitude which deadens the spiritual senses to the regular, the ordinary methods of divine communication and blessing."

There are times when God

"plants His footsteps in the sea, and rides upon the storm." More often He speaks in the still, small voice.

• • •

LEITNER:

Ruffles

Ruffles once were thought to be sinful. But oh how they brighten and vitalize and attract and win! How warm and appealing they are! What a difference they make in the appearance of a room! Running down the fronts of window drapes and flowing down the sides and head of the bed, bedecked with colorful prints, they invite one to enter for refreshment and intimate chatting.

There are ruffles in God's apartments — trimmings, extras for the enjoyment of His children. Spiritual blessings lure to heavenly places. Psalms and hymns and spiritual songs are the inherent cheer of His habitation. Pearl and other precious stones, clear glass and gold adorn His city. In His presence is fullness of joy, and at His right hand there are pleasures forevermore. Liberty is a token of His Spirit. Rest is the reward of those who labor in His yoke. Abounding hope keeps them jubilant. Are these not alluring? They are but the trimming of one's life unto God through Christ Jesus our Lord, only the ruffles, perchance; but powerfully attractive are they, making abiding in Him irresistible.

Yale or Skeleton

It is well to be so at ease in any group that one can hold forth the Word of life without fear. But to say of one that he can fit neatly into any situation is a doubtful compliment. It is just because it will fit any lock that the skeleton key is of small worth. It will not lock anything out. So, obviously, must be the personality who will "fit in" with any group. Temptation has free access, and no particular service or special witness is likely or effective.

The Yale key, on the other hand, fits its own place and performs its assigned service. It is conditioned against holes that might prove dangerous. One quickly can discern its nature and clearly perceive that it will not "fit in" to every lock. The nature of a Christian makes it evident at the outset that there are "holes" he cannot get into. Likewise it also qualifies him for assigned duties. Under God, he can open up certain situations; in God's hand, he can unlock hearts to receive light and life.

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Atom-S scared

"Eating, drinking, marrying, and giving in marriage, knowing not until the flood came and took them all away, so shall also the coming of the Son of Man be." "Knowing not!" Why not? Noah built the ark before the very eyes of some of them.

On a recent panel radio program, scientists, civic officials,

and laymen presented their views of the future in the light of the atom bomb. Supposedly two sides were to be represented, that of the optimist and that of the pessimist. But the optimists were startlingly pessimistic. Officials stated that there was no military necessity for Hiroshima and Nagasaki, and scientists observed that national security is impossible and personal security lies in de-centralization—be gone from the target. Then a questioner from the audience asked whether atomic energy can be controlled and directed to constructive civilian use. "No," answered a scientist, "for that would take time, and time is what we do not have."

And still we eat and drink and marry and give in marriage, knowing not (?) that sudden destruction cometh upon us. "What shall we say, then," that we move into the desert? Nay, for "time is what we do not have," and lost souls face the coming doom. It is for us, rather, through prayer, to release the power of God, infinitely greater, indeed, than that of the atom, for their salvation. It is for us, rather, to stop wasting time and to work for the Kingdom while it is day, for the night cometh. Though we are safe in the shelter of God's love, "he that believeth not is condemned," and we are debtors to the Jew, Gentile, Greek, and barbarian. For them, we, too, may well be atom-scared.



The Door of Hope

By Joan Wise

Miss Geraldine Mundy, whose unique Christian service is reported here, was graduated from the Fort Wayne Bible Institute in the class of 1933.

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"You let the Devil have me tonight and I'll let your God talk to me tomorrow," sneered Patsy and went to bed but not to sleep. All night she tossed. For seven years she had been sinking deeper into sin and even crime. A few nights ago, destitute and ill, she had come in out of the rain to the Door of Hope home in one of Altoona's worst sections. All she asked was a cup of coffee and a "flop" for the night.

But every girl at Door of Hope is required to attend the evening mission services. So Patsy heard the gospel. The night after her bargain she was the first to go forward on the invitation. She found a new life in Christ—plus physical healing and moral rehabilitation. Soon she dedicated her life to full time service.

Today Patsy is financial secretary of the Door of Hope Home, runs her own business on the side—the Mission Gift Shop—and is on the spot whenever work needs doing in kitchen, office, or dormitory. Uniquely fitted to win the girls' confidence, Patsy's Irish good humor keeps her singing and whistling, a radiant result of Door of Hope's ministry.

Patsy's story is duplicated in the scores of girls who have found the Door of Hope exactly that. Some are pushed out on the street by angry parents when their plight is discovered. Social agencies refer others. Some are

picked up by police in railroad and bus stations. And others just come and knock on the door. Desperately needy, they enter that door and find the joy of forgiveness, peace for troubled mind and rehabilitation for a broken and misspent life. In a word, they find Christ.

The Door of Hope owes what it is to several sources but primarily to quiet, gracious, still-young Miss E. Geraldine Mundy. Once rejected as too frail for a missionary to China, Miss Mundy has been superintendent of Door of Hope for the last five years. "She has proven an angel of mercy," says Altoona minister Dr. Cary S. Thomas, long-time friend of the Home, "and a tower of strength to unfortunate girls who have found in her a sympathetic friend and counsellor. Without ostentation and the flare of publicity, she has quietly carried on a spiritual ministry among those so often unreached by any Christian influence."

Equally ready to play her accordion at street meetings, to present the problems of the work at Board meetings, or to deal with rebellious girls—and sometimes parents—Geraldine Mundy is known for her Christian sincerity and winsome personality. One Door of Hope girl wrote of her: "She is like an all-weather coat. She protected me in the storm the night I came. She wrapped her comforting arms about me and told me

about the One who died for me. She taught me to pray and to trust the One who rescued me from sin, showed me how to lean heavily upon Him in time of burden, grieved with me in sorrow, laughed with me in time of rejoicing, corrected me in time of error, shared each victory in the Lord, and as a friend, stood by to help."

Twelve years ago Miss Mundy came to Altoona as a worker for the Missionary Workers organization, which maintains missions in several large cities. For seven years she faithfully served, preaching at street meetings, visiting homes, working with women and children. Always she felt a lack, a sense that God was calling her to further service. Meanwhile, the Door of Hope had been started by an Altoona group as a home for unfortunate girls. But it did not prosper. Landlords suspected the home of being a brothel. Local support lagged on such a touchy subject.

One night Geraldine Mundy stood on the corner of Twelfth Street down by the railroad yards and claimed the dingy three-story brick building opposite for a new Door of Hope. She was laughed at as a visionary. Neither Door of Hope nor the Missionary Workers had the faintest hope of raising the \$9000 needed to buy the building, to say nothing of remodeling and furnishings. They couldn't even muster the \$200 to take an option on the property.

Geraldine Mundy knew where to get the money—from the Lord. As is her habit, she told no one of the need. After much prayer she calmly marched into the lawyer's office to sign the option. The money? The lawyer was led to give her his own check for the \$200!

A close squeak? Not at all. Just the way Geraldine Mundy has always lived. Many marvel at her calmness in crisis as she meets each day's problems at Door of Hope. But God has trained her to walk by faith and not by sight from the day she was converted under Dr. Biederwolf in a tabernacle revival in Ohio.

Brought up on a farm in West Virginia, Geraldine was reared in a strict home. A church member at twelve, it was not till she was sixteen that she was saved and became a joyous church worker. When she was eighteen, a visiting evangelist told her the Lord wanted her to go to Bible school and be a missionary. But she said the Lord hadn't spoken to her about it!

Later, different friends asked why she didn't go to Bible school. Soon she began to feel God's leading, yet wondered how He could use her. She'd had T. B., was often ill, had not enough schooling. She found no peace until she gave in.

After graduation and a year's nurse's training, Geraldine applied to go out to China. She

felt no call, did not want to go, but had prayed through to willingness. The Board's rejection for T. B. freed her for home missions, to which she was emphatically called. She took up her work in Altoona, smokey and dirty. Yet she has never had a T. B. flareup, in fact, enjoys unusually good health.

Once the decision was made to take over the Twelfth Street building, Geraldine knew at last why she had been saying, "The Lord has something more for me to do in Altoona."

God burdened Christians to give. Payments on the building were met. Under Miss Mundy's quiet persistence, the interior was completely rebuilt. First floor houses the gift shop and the Mission (the latter is still directly under the Missionary workers), plus a private room for Door of Hope girls attending services. On the second floor are the office, workers' quarters, guest rooms, dining room, kitchen and clinic.

Girls come to the Home for protection and live in privacy on the third floor. New girls are kept in strict isolation until results of medical tests are known. No girl is turned away but each is asked to sign the rules sheet. Girls are asked to help in home duties to earn room and board. Strictly prohibited are house gossip, smoking, and liquor. Visiting hours are twice weekly. Permission is required to go out, and when deemed necessary, a Chris-

tian worker accompanies the girls.

Each girl is expected to remain in the Home until the physician pronounces her able to leave. A fifty dollar fee is asked for hospital and medical care. Dr. Daniel Replogle, the Home physician, is a busy doctor and county coroner. Father of seven children of his own, "Dr. Dan" delivers all the Home babies, treats all the girls' illnesses—and accepts not one penny in payment!

Despite necessary rules, there is no heavy institutional air at Door of Hope. On the contrary, girls find a real refuge here, understanding and love. Miss Mundy's door is never shut and no girl leaves without being pointed to the Saviour. At Dr. Dan's office one day a girl still in the home met one who had left several weeks before. The latter confided, "I was too proud to let Miss Mundy know, but I accepted Christ when she prayed for me the night I left for the hospital to have my baby."

No girl, many of them still in their teens, need face the hospital ordeal alone. Either Miss Mundy or Miss Burkett is with them, often all through the night. During their hospital stay, the girls look forward to the workers' visits, to show off their babies.

Door of Hope is not an adopting agency. Many childless Christian couples come to Miss

Mundy who acts solely as adviser and go-between. The mother, the prospective parents, and a lawyer must arrange the actual adoption. Even though few of the girls choose to keep their babies, would-be parents far outnumber babies available.

In spite of long hours and daily crises, Miss Mundy always appears cheerful, well-groomed, and calm in the confidence that comes from dependence on God for all things. Almost empty larder? A board member phones he is sending several bushels of apples from his farm. More blankets needed as winter approaches? When it gets cold enough, they will appear!

Sharing the burdens and decisions at Door of Hope is an enthusiastic Board of twenty-three men and women, clergy and laymen. At monthly luncheon meetings in the Home, problems of finances, personnel, the girls' cases, are thrashed out. The Home operates on a modest annual budget of \$7500. But the city of Altoona is so impressed with its work that it exempts the Home from city taxation and grants free water. In fact, this year the Mayor sent a public letter of approval of the Home's ministry.

Results cannot be measured in dollars and cents, but in changed lives. Ann, a Catholic girl, came to the Home to have her child. She found Christ, and her baby was adopted by a Christian family. Later Ann brought her sister

to the mission services and she too was converted. Today Ann is happily married.

Not all the girls are teen-agers. Effie left her husband because he was out with other women. Neither his parents nor hers would take her in. She placed her two children in foster homes and came to Door of Hope to have her third child. Later she was able to re-establish her home.

Each day's mail brings Miss Mundy news of her girls. No matter what duties call, she finds time to write friendly letters of advice and encouragement to each. Alice wrote, "It is like coming home when I come back to visit Door of Hope. It is the only real home I ever had. It was here I learned to know Jesus and my one desire is to live for Him and bring up my baby in the right way.

Marietta ran away when her husband beat her during a quarrel. A policeman found her spending the night in the bus station, took her to Door of Hope. Her husband left home too but Marietta met him on the street after trying to get him drafted. He did join the army but not before Marietta accepted the Lord and they were wonderfully reconciled. Then her mother sent for her to come home. Marietta wrote later: "I don't know how to thank you for what you've done for Henry and me. You gave him back to me." And
(Continued on page 27)

"... Tell It to the Generation Following"

(Psa. 48:13)

By Bishop Leslie R. Marston

I. What Is Education?

My fifth grade son had been learning a bit of verse for his English class, and I heard him droning these lines:

"Suppose the world were still too young

Men had not thought of books;
Suppose there were no libraries,
No cozy reading nooks;
Suppose—it is too horrible
To think it might be true;
On rainy days or wintry nights
What would a fellow do?"

In some small way these lines express the importance to a child of the experiences of the race stored in books for the benefit and enjoyment of the individual. An empty world, indeed, were there no books for "rainy days and wintry nights."

But far greater would be the tragedy if the human race should suddenly lose every trace of the past recorded on memory's page through learning. Graham Wallas in *Our Social Heritage* speculates on what would happen to civilization if a comet should so strike the earth that every human being would instantly lose all knowledge and all habits acquired from past generations, while retaining full powers of mind—memory, reason, inven-

tiveness, and the like. Wallas predicts these consequences:

In thirty days nine-tenths of the inhabitants of our larger cities, such as London, New York and Chicago, would be dead;

In six months ninety-nine per cent of the remainder would perish;

There would be no language to express thought, and consequently thought itself would be sketchy and blurred;

Survivors would wander about, following the inarticulate cries of the more dominant, drowning in rivers in the attempt to slake thirst, dying from decayed food looted from abandoned shops; and finally a few would hit upon cannibalism as an answer to hunger's call;

Within a few years man would almost entirely vanish from northern and temperate regions; the white race would perish and only a few of southern races would survive in the tropics to begin again the slow pace toward a new civilization;

After thousands of years would appear the rudiments of a new social heritage with a crude language, simple practices

Section I of a series comprising an address delivered at the convention of the National Sunday School Association, held at Chicago, Oct. 2-6, 1946.

of animal husbandry; the rudiments of agriculture, and the like.

Whether or not Wallas is correct in details, he is right in his essential point: man's tremendous dependence upon learning from the past.

Contrast with this catastrophe to the human race should it lose all learning from the past, the results to ape society should the apes of the jungle suddenly forget all they have learned from their forebears. In this latter case, nothing whatever of significance to ape welfare would happen!

Why the difference? The orders of creatures below man start anew each generation, but man stands upon the shoulders of his ancestors, supreme as a creature of learning.

And because man is a creature of learning and habit rather than of blind instinct and unchanging reflex, he has a prolonged infancy in which to master the essential habits and ideals of the race. This long period of human helplessness and immaturity is not a prodigal waste of time. The slow development of the child is rather nature's great investment in the human race and God's wise providence in human history.

Someone has drawn the contrast between man and brute at this point by facetiously observing that whereas it requires twenty years for a boy to become a man, five years for a colt to be-

come a horse, three years for a calf to become a cow, one year for a pup to become a dog, nine months for a pig to become a hog—a chicken becomes a rooster and enters the ministry in eight weeks.

What is education? It is the changing of human nature through experience. You have heard that experience is the best teacher. But it is the only teacher! Only those become educated who are changed by their experiences. We do not send our household pets and farm animals to school—they could not profit from schooling sufficiently to make it pay because their learning capacity is so meager. They are born pretty well prepared for the simple lives they must live. Nature has done for them at birth in adjusting them by instinct and reflex to their simple environment what long years of learning by living and study must do in preparing man for the complex human sphere.

This is not our handicap, then, but our great advantage. Some may not see it so. Walt Whitman evidently did not. He wrote these lines and called them poetry:

"I think I could return and live
with animals, they are so placid
and self-contained;
I stand and look at them long and
long.
They do not sweat and whine about
their condition;
They do not lie awake in the dark
and weep for their sins;
They do not make me sick discussing
their duty to God;
Not one is dissatisfied * * * ."

But, thank God for a divine discontent! Thank God you are human and lie awake in the dark, weeping for your sins!

For us human beings education is not a matter of choice, but of necessity. It is not ours to choose to be or not to be educated, to educate or not to educate our children; for all experience educates. It is only ours to choose, within limits, what changes we and our children shall undergo, what experiences will come to us and how they will affect us. But this limited choice is a responsibility of greatest importance.

To clarify our definition of education as changing human nature through experience, two types of education must be distinguished. In one, the church, school or other organized agency engaged in the business of changing human nature purposefully selects, controls and directs the child's experiences to accomplish certain ends of aims desired by the educational agency. Our elementary and high schools, our state normals, technical institutes and universities, the Christian schools and colleges which dot our land—all have been established and are maintained for the purpose of changing the children and the youth of the nation. Such intentional change is called **formal education**. It may be good or bad according to the means employed and the ends sought. (May I insert here this observation:

the Sunday school may have good ends but seek them by poor means. And certainly the ends sought by the schools of Hitler's Germany were evil, but the means were most effective.)

In the other type of education which we distinguish from **formal education** there is no consciously-defined end; and the means of education, i.e., experience, are uncontrolled. Incidental or accidental changes come from the child's experience on the street, at play, at work, in the marketplace. But these undirected changes are educational no less truly than are the changes which occur "on purpose" under the control of the school. These changes comprise **informal education**. Again, this education may be good or bad—it is always effective.

I am reminded of the minister's daughter, a girl of perhaps ten years, who used a slang word in the presence of her father. The father bargained with her for a dime never to use the word again. A few days later the girl came running to her father's study in great excitement. "Oh, daddy, daddy!" she said, "Now I've a word that's worth a quarter!"

Yes, this word was hers by education no less truly than the Scriptures she had learned that week in Sunday school.

But there is a third type of education not accurately described as either formal or informal. This has come to great prom-

inence in recent years and exerts appalling influence upon our lives. I refer to propaganda. Propaganda is a subtle direction of the learner's experience to certain ends desired by the manipulator without the learner's awareness of such control. Experiences which seem casual to the learner have been planned by the agent of some organization or the apostle of some ideology, and quite unconsciouly the learner is educated or conditioned to standards or practices towards which formerly he was either indifferent or antagonistic.

Such modern developments as the press, movie and radio readily lend themselves to propaganda, and so educationally effective have they become that they now challenge the long-established

position of home, church, and school as character-forming forces.

Briefly to review this first division of our message: Man is a learner. His nature changes with experience. These changes constitute education and occur under three types of conditions:

1. Controlled by recognized agencies of society organized for formal education;
2. Undirected, in which chance experiences yield changes without design to constitute informal education;
3. Apparently undirected, but in fact manipulated by careful design to influence the unsuspecting learner, thus prostituting education to propaganda.

PEACE

If sin be in the heart,
The fairest sky is foul, and sad the summer weather;
The eye no longer sees the lambs at play together;
The dull ear cannot hear the birds that sing so sweetly;
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of solemn beauty;
The midnight lightning flash but shows the path of duty;
Each living creature tells some new and joyous story;
The very trees and stones all catch a ray of glory,
If peace be in the heart.

— Charles F. Richardson.

MISSIONS the Greatest Investment in the World

By Dr. Robert H. Glover

Perhaps you have never thought of missions as an investment. Indeed, some folk look with pity upon young people who choose to go as missionaries, and even express indignation that they should thus "throw their lives away" by leaving their own country with all its comforts, attractions, and advantages, to "bury themselves," as they put it, in some far-away, uncongenial, and perhaps unhealthy land, among ignorant and degraded people.

Well, that is not how those who have actually gone think of it. You must have noticed how missionaries on furlough are always eager to get back to their field and work. Why is this? It is because despite any discomforts, hardships, or even sufferings and risks to life which they may have experienced, they have found compensation which far outweigh all these things.

Even on the material plane, there are not a few worthwhile compensations. Foreign travel, international contacts, opportunities for wide observation and comparison, the study of the languages, customs and ideas of other races—all this, and much besides, constitutes for the missionary a liberal education that is wonderfully enlarging and enriching.

Yet these are, after all, the least of the missionary's compensations, as I can testify from personal experience. What other joy or satisfaction, I ask, can compare with that of bringing healing to afflicted bodies and illumination to darkened minds, of lifting individuals, homes, and in some instances whole communities and tribes, from depths of defilement and degradation to higher, purer levels? And the crowning joy of all is the leading of souls through the knowledge of a Saviour into the glorious experience of a new life in Christ, and implanting in them the rapturous hope of everlasting bliss.

As I look back today over more than fifty years of missionary life and labor, I cannot find words to express my gratitude to the Lord for the high and holy privilege of being an ambassador for Him to the heathen world. Like the apostle Paul, I am filled with wonder and praise that "unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." How I wish that it were possible for me to return to China and continue to labor there in these days of unprecedented op-

(Continued on page 28)

ENCOURAGEMENTS

The old year is fast ebbing away. It is about ready to close its pages of history. A new and untried year is facing us. We know not what all it may have in store, but judging from present circumstances, it may not be without its tests and problems. It may prove even more difficult than the years that have already passed. Be that as it may, we need to face it with courage. Therefore we wish to pass on to you a few suggestions which may prove helpful. Our text for this morning is Joshua 1:6: "Be strong and of a good courage."

These words were spoken by God to Joshua the newly appointed leader of Israel. Moses God's servant was dead. Israel had not yet entered Canaan which God had promised. The flooded Jordan lay between it and them. The giants with their walled cities were still in possession of the land and needed to be conquered. Israel in past years had been very undependable. Truly, it required real courage on the part of Joshua to face such a situation.

But what is the use of saying to a man in such circumstances, "Be strong and of a very good courage?" Joshua might well have said, "It is very easy for God who is high in the heaven, far removed from the serious

and difficult conditions which confront me, to say to me, 'Be courageous.' But for me, a mere man, to have courage when I have to cope with them is an entirely different matter."

Was God unreasonable when He spoke to Joshua? If this were all He said it might appear so. But then God reminds His servant, saying "Have not I commanded thee?" That very fact should make all the difference in the world. It is the self-eulogy of God we are looking at now. Moses is dead, that is true; the enemy is firmly entrenched within walled cities, that is true; the turbulent Jordan River in flood stage is a barrier before them, that is only too true also; and Israel—well, history had proven how little one dares to rely upon them. Never-the-less, it was God who had commanded Joshua to cross over Jordan and drive out the enemy. God would not send His servant on a fool's errand. If Joshua would but move forward at God's command and according to God's direction, he could do so with implicit confidence that the issue would prove a success, because back of that command was God Himself whose attributes are omniscience, omnipotence, and omnipresence.

It was impossible for the enemy to outwit Joshua. God knew all the schemes and plans of the foe and was able to instruct His

*Delivered on the Bible Institute Broadcast December 29, 1946.

for the NEW YEAR

Josh. 1:6

servant accordingly. And no matter how numerous, how powerful, how well-equipped the foes, Joshua was supported by Him who is all-powerful. God has servants everywhere. The stars in their courses can be summoned to fight against Sisera and his host. The sun can be made to tarry to enable his servant to complete his campaign against his adversaries. The wind and the storm and the earthquake and the lightning, yea, and heaven's angelic host are all at His disposal. After all, it looks as if God was justified in commanding Joshua to be strong and of a good courage.

But this is not all, there is a second ground for encouragement. God said, "As I was with Moses, so I will be with thee." Here is God's appeal to an historical record. As I was, so will I be; as I have done, so will I do. Just what I was to Moses, I will be to you. Joshua, the Promised Land with its giants and walled cities lies before you; but recall how Pharaoh and Egypt threatened Moses, and how I stood with him and supported him and made him, the lone man, mightier than Pharaoh and all the well-equipped armies of Egypt. As I was with Moses so will I be with you. Have you been looking at the insurmountable barrier, the flooded Jordan? Then let me ask you to

By Rev. B. F. Leightner*

think of the pursuing Egyptians, the Red sea, the steep cliffs, and no possible way of escape. Remember how I made a way when there was none. I made it in the night when no man could see, but in the morning when Israel lifted up their eyes there was a road through, and Israel crossed over to the other shore dry shod. Remember also that the Red sea which seemed to be a death trap to Israel after all proved to be a death trap to the Egyptians. Joshua, as I was with Moses, so will I be with thee."

It seems God is asking Joshua to look at God as God looks at Himself. For in this great challenging command from Jehovah there is surely implied this consciousness, If you knew me as I know myself, strength and courage would not be lacking in your heart. If you understood that as I could never find it in my heart to forsake Moses, so I will never forsake you; if you believed that as there never was lacking strength in my hand to defend Moses, so I will be your constant defense, then would you be strong and courageous.

There is a third reason given why Joshua should be encouraged. He was assured with this promise, "The Lord thy God is with thee whither-so-ever thou goest." Do you see the climb up the ascent? First of all he says,

(Continued on page 28)

The Need for the Bible Institutes

By Dr. Ernest Gordon

The editor of the Christian Century is disturbed at the growth of Bible training schools. "Among the Baptists and the Disciples they actually enroll more candidates for the ministry than all their educationally responsible seminaries combined and the Presbyterians are threatened in the same way. Thousands of half-orphaned local churches have become victims of this invasion."

But is there not some reason why so many churches are turning away from the seminaries? Are they getting from them pastors versed in the Bible and with a passion for souls? Or are too many of these prospective ministers men who have been engaged in studying peripheral subjects and whose outlook is that of a professional caste?

In the Presbyterian Tribune for April one of these describes the mercenary spirit present in some seminaries:

"I have heard story after story of men fresh from seminary, untested and unknown quantities, laughing at calls of \$2,100. What will be the eventual outcome in terms of small churches, of new fields? The questions answer themselves . . . The faculty adviser of seniors in a large seminary privately confessed his dismay at the demands and atti-

tudes of those he sought to advise.

"So the Presbyterian Church faces a critical condition in terms of its ministry."

Instead of being encouraged to intensive study of the Bible for expository preaching and pastoral help, students are subjected to all sorts of scattered teaching. "Courses undreamed of fifty years ago deal with philosophy in its bearings on religion, with various aspects of psychology, with social relations, with the study of other religions, with pedagogy, music, literature, drama, and pageantry" (Donovan, 10c. cit.). President Palmer of Chicago Seminary tells us that Greek and Hebrew may be studied, but are not required. "This makes room for studies in social and psychological fields which we consider as far more useful for the modern minister. We also emphasize courses in religious education, church administration, religious drama and literature, speech, music, missions, and even provide optional training in arts and crafts." (Basket weaving? Chip carving?)

All this diversified teaching demands an expensive corps of professors and in seminary reports one finds frequent "SOS" calls to the churches for money. The Colgate-Rochester Bulletin cries out: "The income from the

endowment funds is neither sufficient to meet the new and enlarging work of the Divinity School, nor to carry on its present tasks with the highest degree of efficiency. This can be done only upon the condition of the continued help of the churches." And Andover Newton in antiphon:

"Andover Newton is dependent upon friends and churches for support. Without such support its income is inadequate for its needs. This is especially true now in view of reduced returns from endowments."

One consequence of all this has been the extraordinary upsurging of the Bible institute movement. The institutes teach the Bible and believe the Bible and saturate their students in the Bible. They are winning away from apostate seminaries the interest and affection of thousands of churches. The **Christian Censel** or this work be of men, it should take to heart the wisdom of old Gamaliel: "If this counsel of this work be of men, it will come to nought: but if of God, ye cannot overthrow it" (Acts 5:38, 39).

One cannot but think that this amazing expansion of Bible schools has, indeed, a closer relation to God's plan of completing the preaching of the Gospel witness in the end-time. I noticed a recent seminary statement which pointed out the numbers of its graduates on many mission fields. But they were not evan-

gelizing missionaries: rather pedagogues, professors, teachers of psychology, economics, history of religion, sociology. The home constituency, if it but knew, would hardly account them missionaries at all. The Bible training schools, on the other hand, put evangelism to the fore. They are of the army of the great commission.

One is astonished that these many Bible schools can find support. Only the good hand of God upon them can explain it. A glance at the names of only a few of the leading institutes gives a good idea, if incomplete, of the sweep of this movement in the United States.

In Minnesota, for example, are the Northwestern Bible Training School and the St. Paul Bible Institute. In Colorado there is the Denver Bible College. In Philadelphia there are the Bible Institute of Pennsylvania, and the Philadelphia School of the Bible.

In the South are Columbia Bible College, Columbia, S. C., the Southeastern Bible School, Birmingham, Ala., and the Atlanta Bible Institute, Atlanta, Ga.

Then there are the Kansas City Bible College, the Multnomah School of the Bible, Portland, Oregon; the Fort Wayne Bible Institute (Indiana); and the Albany, New York, Bible School. In Costa Rica is the Latin American Bible Institute, one of very many others indeed on the mission field.

(Continued on page 30)

A Preacher Cowboy's Report

By Rev. L. R. Ringenberg

After fourteen consecutive years in the classroom, this year is for me a sabbatic year of various diversions. Perhaps my former Bible Vision readers may wish to glance into my log. Since farewelling the Bible Institute there has been a sustained confidence that God has been charting the course. The main features of my schedule have been study, travel, and such remunerative employment as has been needed to support a growing family.

My studies have consisted of graduate research in modern trends in religion and philosophy carried on with the University Foundation of St. Augustine, Florida. This has involved grappling with issues which are more and more perilously dividing Protestantism today. My personal conviction is confirmed, namely, that the most effective means of expelling the modernistic mist of unbelief which obscures the message of the Bible is not dramatic argument between conservatives and liberals, but churches and schools having the kind of Bible teaching which allows God to impart His message. Each generation must learn this message directly that its knowledge and faith may be pure and strong.

The very special experience of 1946 was a seven weeks' voyage

to Europe. This was made possible by appointment from the Brethren Service Committee as an attendant on a relief ship carrying horses to Yugoslavia. This opportunity appealed to me from several standpoints. It afforded an opportunity to help in our country's unquestionable responsibility for European relief, for personal contact with the Old World, for experiencing the romance of the seas, for spare time to study, and the opportunity for spiritual ministries. These and other features made this experience very worthwhile.

I was a pastor cowboy (without status). In the group of attendants there were three other ministers and farmers, teachers, business and professional men, young men just out of high school, and ex-seamen. Including the ship's crew and officers there were about eighty men aboard. The varied opportunities for personal testimony were abundant. The four ministers, including Rev. Ralph Ringenberg of Cleveland, Rev. C. G. Bryan of Kokomo, Indiana, and Rev. Thomas Riddick of Greenfield, Tennessee, were free to provide a schedule of services. This included the regular Sunday morning, Sunday evening, and Wednesday evening services. On the return trip I conducted a Bible study each evening in addition to the regular services.

Our contacts in Europe were chiefly with the people in the vicinity of Trieste, Italy, and individuals from Yugoslavia. Some of the men visited Venice. The Italian people are, in general, very friendly. We sensed no resentment against military occupation of their territory; they have been used to worse tyrants. Americans particularly are liked. The British are perhaps less liked. But the Russians are feared. Considering that the United States has contributed seventy-two per cent of UNRRA relief there is very tangible ground for the appellative **Buenos Americana** offered when they are given gifts.

Ration regulations are extensive but lightly set aside. A restaurant operator remarked to a top-level official leaving his place of business, "Everyone seems to be saying, 'You and you must comply with this order, but not I.'" The black market is really the conventional thing, according to our observation.

Prices of food are the highest in Italian history. "Since last summer," the restaurant operator said, "the price of an egg has climbed from 13 to 33 lire, butter from 550 to 1200, cheese from 500 to 700, meat from 500 to 800, wine from 170 to 275, bread from 120 to 200, pasta from 170 to 240."

The great degree of inflation is indicated by the exchange rates. Whereas the standard value of the lire was twenty for one dol-

lar in U. S. currency, the present prevailing rate is 600 for one dollar. One is impressed with the high exchange value of the American cigarette. One carton sells for from 1200 to 2000 lire. The American visitor has continual appeals to do cigarette "black market business" and these appeals come from the coast guard officials as well as from the professional vendor. Then there are also many appeals from the habitual smoker, who has none, but wants just one cigarette.

From the beginning my primary motive in this trip was to make a contribution to the UN RRA program. That is, I have not allowed myself to simply make capital of the personal values of the experience. In spite of the fact that on December 31 UNRRA went into liquidation "rejected, scorned, and unsung" by many Americans, it has to its record a tremendous piece of post-war work. Any agency that might have been created to treat the messy open sore which followed the cessation of the war was destined to some failures. It had to "muddle" through some difficult political problems and its administration was pulled at some points into selfish channels. Yet on the whole it represented in principle the kind of concern which is needed to heal up the deep antagonisms of war. The fact that the U. S. has contributed 72% of UNRAA'S relief is a record which should pay

dividends in time to come in terms of good will on the part of many European people. We need not be too perturbed about credit falsely gained by Russia; such falsehood will in the long run only enhance the real and superior benevolence which we have shown.

Undoubtedly, the UNRRA machinery needs revision. This however should not be the occasion for relaxing its principle and objectives. It should be remembered that the two principal victor nations in World War II have also been the torch bearers of the modern era of Christian Missions. Now is the time of all our history to make good in actions corresponding to the light which has been borne.

Our military victory can be justified only as we prove that our motives have been unselfish. Many peoples of both Europe and the Orient are in better position at this time to understand the meaning of a gift of bread than a sermon. Our nation is fitted to give leadership in rehabilitation on a scale that would really count. If we have enough Christian love to enter into this opportunity for ministry whole heartedly in the years ahead we may anticipate a great open door for gospel advance. There can be no doubt that such a course of things would please the heart of God. May God open the eyes of our leaders to the challenge before them and give them both grace and wisdom for their task.

A Call For Young Women Workers

Miss Geraldine Mundy, a graduate of F. W. B. I., whose story of service in Altoona, Pa., is told in this issue of *The Bible Vision*, has just sent in an urgent call for help. Since the original publication of the article, she has been made General Superintendent of *The Door of Hope*, and has a great need of additional workers who are suited to mission and institutional work. They should possess "musical qualifications" and a "big sister" spirit toward unfortunate girls. Any one interested may address Miss Mundy at 812-20 Twelfth St., Altoona, Pa., for further information.

With the Fellowship Circle

at home and abroad
By Wauneta Shoup

Greetings in the name of our loving Saviour! It is a real joy to wish each of the alumni a very blessed and happy New Year. May we during the year 1947 forget our failures and mistakes in the past, and say with the Apostle Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

FROM THE MAIL BAG

The following letter was recently received from Rev. and Mrs. Edwin Zimbelman, students in 1941-43 of Hillsboro, North Dakota.

"We trust that you have enjoyed a blessed and Merry Christmas as you remembered the birth of our Lord and Saviour. And we wish you a happy and prosperous year in the Lord, as you serve Him throughout 1947.

"The last issue of the "Bible Vision" has just reached us, and as usual we enjoyed it greatly. We notice the new editing staff. We wish you much success as you carry on this work which we appreciate so much. May God bless and guide you as you prepare us this letter from dear old B. I. from time to time.

"We read and enjoyed the letters and the news from former class-mates and B. I. students, and were reminded that perhaps we ought to let you know where

we are, also. After we saw you at Convention time, August, 1945, we went to Bob Jones College in Cleveland, Tenn. and after a full and busy year graduated there in June. I received my M. A. degree there. We came back to the home-State, North Dakota, and visited with loved-ones and friends a little while. Then we accepted the pastorate of the Church of the Nazarene here in Hillsboro, beginning our ministry in July, 1946. This is a needy field. We are trusting God to help us in reaching this community for Christ. We have a brand new church building, and secured a suitable parsonage which we moved in from the country and remodeled. This has taken the greater part of the fall. We are thankful for the Lord's help in all of this. We had a good revival of two weeks' length in November, with results. The Lord is leading us on; we praise Him for His guidance and strength.

"May God bless you and all the other members of the Institute family, both faculty and students. Our prayers are with you, and we shall always praise God for the blessing that B. I. has been to us. May the Lord lead our school on in triumph until "her battles are o'er, . . . her vict'ries won!"

* * *

Rev. and Mrs. Stanley Rupp, both of the class of '43, write as follows: ". . . Last January we were definitely seeking the Lord's will as to whether we should leave the pastorate at Bluffton, Ohio, and take over the work at the Community Center in Lafayette, Indiana. We did not know very much about the work other than the fact that we would have charge of the recreational activities for the boys and girls in the poorest section of the city. Also, our home, at least for the present, would be right among them.

"The call was urgent. After much prayer and deliberation we "pulled up stakes" so to speak, sold about all our furniture, and set out for Lafayette. You should have seen our Ford when we were finally ready to begin our journey. Things were piled high, and amidst our belongings were two little girls, Dawn and Joy, then 18 and 3 months old respectively. Our feelings were mingled with sadness and joy. We were sorry to leave so many kind friends, but yet rejoicing because we believed that we were in the center of God's will. What else could be more wonderful! Just before our final decision was made the Lord gave Stanley, this verse which cleared up all doubts in our minds: '—Behold, I am with thee, and will keep thee in all places whither thou goest.' (Genesis 28:15) Through these months that

promise has been marvelously fulfilled. How we thank God for His faithfulness to His children!

" . . . Our house consisted of three tiny upstairs rooms which boasted of one closet. But it was home because Christ was present, and our love one for the other made up for all the little inconveniences we encountered. Since then we have had the privilege of moving into the Mennonite parsonage—a larger apartment in a much nicer section of the city.

We have had a very strenuous summer, but we seem none the worse for it. In July Harriet was asked to take over the Nursery school at the Center. She has enjoyed it thoroughly although there is a lot of work connected with it. These little tots come five days a week from 8:15 to 11:30. Just now they are learning their A-B-C's and 1-2-3's, some new choruses, etc. Before they go home they each get a cup of milk and a graham cracker.

"During the summer months we were at the Center almost every afternoon and evening in addition to Harriet being there every morning. Each week our schedule included two cooking classes, handcraft for the boys, a Bible Club, Singspiration, a party, and a picnic. In addition to this, the children would often come in just to play. Harriet has twenty piano students. She writes, or rather copies practically all of the music they use since they do

not have the means to purchase it themselves. The majority of the children do not have pianos in their homes, so they have to practice here at the Center, which makes things a little complicated, especially since school has started.

"Gradually we are getting more equipment to work with. The latest additions have been some cooking utensils, an electric jig saw, and basketball equipment. We are surely grateful for these much needed things which help us to carry on our work more efficiently.

"You can readily see that this program, along with caring for the home and family, keeps us on the move. But we love it and would dislike giving it up unless we knew it to be God's will for us.

"On Sunday mornings we assist Rev. and Mrs. John Rediger at the Wabash Avenue Mission. This is a very needy work and we do wish that we could spend more time helping over there. Stanley has started a work among the boys on Monday afternoons. They have made bird houses, some tricks, and puzzles of wood, etc. . . .

"We deeply appreciate and wish to thank those who are praying for us, and encouraging us by their letters. There are times when we feel the strain very keenly, but we lean on Christ who is our strength and shield. We have seen seven boys and girls kneel in repentance; so we

keep pressing on. Please continue to remember us in prayer."

In Christian love,
Stanley and Harriet Rupp.

* * *

From the Nigerian Faith Mission comes this word, "Miss Josephine Danforth ('38) has been continuing the classes in the local market and we covet for her your prayers. The people living in that place are so very hard, cold and unresponsive."

* * *

Rev. ('35-'36) and Mrs ('35-'37) William Cox, and Miss Dorothy Rothfuss ('39) left the U. S. for Koloa, Kauai, Territory of Hawaii, on November the 29th, to serve as missionaries in that field. They write as follows:

"Christmas greetings from the most beautiful spot on earth! At least we think it is and feel very fortunate to have the privilege of enjoying God's wonderful creation on this the garden isle of the Pacific. Kauai, being the smallest and oldest of the four main islands, is certainly a gorgeous sight with its varied colored flowers and natural beauty of landscape. I'm wondering if the Psalmist viewed anything like this when he was inspired to write, "The Heavens declare the glory of God; and the firmament sheweth his handiwork." Already through it we have been drawn nearer to the One we serve.

"After a rough though enjoyable and non-seasick trip from

San Francisco to Honolulu, the first thing to greet us as we sighted the Island was a beautiful rainbow; then, two days later as we landed by plane on the Island of Kauai, we were again greeted with a rainbow! this one even more beautiful than the first. We saw none during our stay at Oahu, nor have we seen any since our arrival here; so, somehow we feel that this is God's promise to be with us and His seal of approval on our being here in this work.

"After being greeted royally and treated wonderfully by friends in Honolulu and the church folk here at Koloa, we are somewhat settled and have a fair picture of what our ministry will be. In spite of the beautiful atmosphere and surroundings, a dire human need is very evident. We were told just yesterday of a colony of pure-blooded Hawaiians who due to the introduction of liquor and the resulting lowered moral standards, are dying rapidly of consumption. Most of the population of this Island is comprised of pineapple and cane plantation workers; Hawaiian, Filipino, Japanese, mixed breeds and others. The church of Rome is going ahead with an elaborate long-range program, and many converts are being made to the Mormon church. Therefore, competition for the attention of the people will be very keen; we can depend only on the power of the Gospel and wisdom from above in proclaim-

ing it in order to get their attention and lead them to a saving knowledge of the Lord Jesus Christ. No doubt our most formidable opposition will come from within our own ranks of Protestantism in the form of Modernism; again, only the power of the Gospel is the answer.

"Our hearts thrill to the possibilities before us and the facilities at our disposal. There is a fine established work here with substantial church and parsonage and beautiful grounds surrounding the buildings. Just recently the group acquired another house for the William Castersens, who are pastoring the work; that left the original parsonage for our use. Our work will supplement the Castersens' in reaching out all over the Island. Already a Sunday School has been organized in a neighboring town with the attendance averaging thirty. Plans will be formulated to provide a training school for native missionaries and workers. Actually, the possibilities for advancing the Cause are limitless. Our immediate needs are in the form of equipment, such as a small, panel truck for transportation and public address system for out-door meetings. We invite you to make these a matter of earnest prayer.

"May the blessings provided by the Advent of our Lord be your portion this Christmas season and the coming New Year!

Yours for the Lost,
Bill, Eunice and Dorothy.

JUNIOR ALUMNI

On October 26th a daughter was born to Mr. and Mrs. Edwin Lantz (nee Gertrude Amstutz, student '36-'39) of Pettisville, O. The daughter's name is Doreen Elizabeth. Doreen has a sister, Karin Lee.

Noel Elaine, on November the 4th, came to live in the home of Rev. and Mrs. Stanley Rupp (nee Harriet Sweeten), ('43) of Lafayette, Indiana. This is the third daughter in the Rupp home.

Mr. and Mrs. Gerald Ringenberg (nee Violet Egly), ('45) of Continental, Ohio, are the proud parents of a son, Roger Wayne, born November the 18th.

Born to Mr. ('44) and Mrs. ('45) Harold Warner (nee Marie Dean) of Jackson, Michigan, a boy, Mark Gregory, on December the 10th.

A daughter, Sharon Louise, was born on December the 12th to Rev. and Mrs. ('30) Maxwell Heller, Swanton, Ohio. Mrs. Heller will be remembered as Martha Amstutz, who served as Dean of Women and also Hostess of Bethany Hall.

Rev. ('41) and Mrs. Robert Welch of Bluffton, Ohio, announce the arrival of Richard Wayne on January 4th.

THE DOOR OF HOPE

(Continued from page 10)

Henry wrote Miss Mundy from his army post, "What wonderful things you and the Home have done for my wife and me. I expect to be with her soon and

do for my family just what our heavenly Father has taught us to do."

Often accused of shielding "wicked" girls, Door of Hope goes on, bringing new hope in Christ and new start for the wrecked lives and bodies of girls to whom life has proved a hard paymaster. Little known yet never more needed, Door of Hope is one Christian answer to the moral breakdown of our day.

Not just another social service agency, Door of Hope is justly proud of its cooperation with other agencies. During the war it worked closely with Red Cross, armed forces, and local agencies. The county children's aid society, and state and local health services are often checked. All of these, plus direct action, are needed in solving some of the complicated problems in the tangled lives Door of Hope helps straighten out.

One of the simplest, yet paradoxically, most difficult, approaches is to the parents. Miss Mundy firmly believes that girls in trouble are often not just juvenile delinquents but the victims of parental delinquency. First step to lead the girl to decide to tell her parents. Acting as the girl's counselor and friend, Miss Mundy often gets the parents to face up to their responsibility. Daughter and parents are reconciled, in some cases, parents even adopt child as their own.

ENCOURAGEMENTS FOR THE NEW YEAR

(Continued from page 17)

Joshua, be strong and of a good courage, for I am commanding you. Then you climb, and he says, Joshua, be strong and very courageous, for as I was with Moses, so will I be with you. And now God says that which should prove to be the greatest ground for encouragement: "The Lord thy God is with thee whithersoever thou goest." When you cross over Jordan, I will be with you. When you walk around Jericho's walls, I will walk around with you. When you charge against the foe, I will be with you at the battle's front. And because I am with you, "There shall no man be able to stand before thee all the days of thy life." Therefore be strong and very courageous.

Friends, we do not know just where we will need to go in the new year, but this we know that if we go forward according to God's bidding we may count on His presence. And altho' we may not always know the way, it is quite enough to know the Guide who does, and who said, "When he putteth forth his sheep, he goeth before them." We do not know what difficulties and opposition we may have to face, we know not what fiery trials and afflictions may await us but the God of Moses and Joshua and other Old Testament saints is our God, and as He was with them so He will be with us and

will cause us to triumph in every place through Christ. Let us then go into the New Year with God, in the strength He gives, and with the courage which comes by trusting in His unfailing faithfulness.

MISSIONS THE GREATEST INVESTMENT IN THE WORLD

(Continued from page 15)

portunities and immeasurable possibilities in that greatest of all mission fields!

Never did Jesus' words "Fields white already to harvest" find fuller application than to the missionary situation to day throughout the world, and particularly in China. What a privilege is ours to have been given our part in God's great missionary enterprise, whether by going, by praying, or by giving, at this late stage of ripened harvest and unparalleled results!

My earnest prayer is that young Christians who read these words may catch the vision of the grandest life investment ever offered to human beings, and that they may respond to the Master's call and go forth to share in garnering in the rich harvest of precious souls that are ripe for the reaping in the fields abroad, souls that may become lustrous gems for the crown of His adorning when He comes to receive His own to the glory above.

"The Weather . . . He Shine"

A word for "stormy" Christians

(Do you fly into a flurry of anger under provocation? How do you try to "clear your storm"? Do you just shine like the weather? Or do you take God's appointed way to make the matter right?)

Last winter one of our missionaries stayed in a home where the farmer spoke angrily to him without a real cause. The missionary felt the matter keenly but without retaliation of any kind went quietly to God in prayer.

A few days later the farmer and the missionary were out sawing wood. The day was bright and sunny, quite a change from the previous stormy day of snow and wind. Looking up at the sky the farmer said in his broken English. "The weather he just like man—one day he stormy but the next day he sorry so he shine." This was his way of saying that he was sorry for the angry words which had been spoken to the missionary.

Afterwards in thinking of the incident the missionary said, "The weather can do no more than shine after a storm, but unlike the weather, God's children have been given tongues that they might confess their faults one to another. The prodigal son in Luke 15 said, "I will arise and go to my father and say, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.'"

Yes, that is the secret—"I will arise . . . and go . . . and say

(that) I have sinned." Arise and go to whom? "Against heaven and in thy sight." First, to God for cleansing, then to the one who has been offended to ask his forgiveness.

But how easy to take the other way—the way not appointed by the Lord. After we have given place to a storm of cross words, or a flurry of anger, we imagine that the matter automatically "clears" when we "shine" a bit (smile), or say a few kind words, or give a present, etc. God says we are to confess our faults—go to the offended one and tell him (with our tongue) that we have sinned against him.

"The weather . . . he shine." What about you? Have you been emulating the weather, or obediently taking the course set forth by God in His Word?

—A.H.M. in
The Prairie Overcomer.

BOOK REVIEWS

(Continued from page 31)

ways: either as obstructionists, withholding the loaves from the multitude by our indifference, selfishness, and sloth; or else as Christ's loyal helpers, passing out the loaves from His hands to the multitude. We must find our place in one or other of these two categories; there is no third."

WHEN SUNDAY WAS KEPT AS THE LORD'S DAY

Sixty-five years ago five farmers here produced much maple syrup. Four of them attended the bush closely during the week so as to be well caught up Saturday night; they never went to the woods to work on Sunday. The fifth man would neglect the sap toward the last of the week, and then considered it necessary to work Sunday to save waste. The four owned homes as long as they lived; but the Sunday worker, though he inherited many thousands of dollars, was for many years before passing away not worth a dollar or a home.

In early times some in the New England States kept Sunday by beginning Saturday at 6 p.m. That was not followed in full here, but leaders in our village never appointed any gathering for the public on Saturday nights. Instead, they planned to get their work done early in order to prepare for Sunday. Seventy years ago we had two Sunday schools with more than one hundred members in each; now there is only one school with seventy members. Weekly prayer meetings kept up for seventy years; now they are only in our memory, with basketball and dances instead. Our village survived 125 years without a public dance, and whatever anyone may say in favour of them, no one

can deny that there are more intoxicants at dances than at any other gathering.

In the history of our town during the period that prayer meetings were held, there went from here many prominent natives who had received their early education in our schools. Among them were ten ministers, seven doctors, two lawyers, one very efficient county surveyor, one who became president of a college at a salary of \$5,000, and many school-teachers and useful businessmen. Since sports have become so prominent—which is about twenty years—only one of our young people has gone beyond fourth year high school, and, except for a few who went to normal schools to prepare for teaching, not one has been fitted for the professions above mentioned.—*Sunday School Times.*

THE NEED FOR THE BIBLE INSTITUTES

(Continued from page 19)

This is God's answer, or at least one answer, to the theologians' scheme of bringing the church's seminaries over to the outstanding postulates of near-Unitarianism. These schools may indeed have short-comings, but they reverence the Bible and teach the Bible, and this fact carries with it the blessing of God for their future.

BOOK REVIEWS

Higley's Sunday School Lesson Commentary, published by Higley Press, Butler, Ind. 320 pages; \$1.25.

Higley's Commentary on the Improved Uniform Lesson Outlines has become a favorite with many. Edited by an able staff of writers, it is true to the evangelical position in Bible interpretation. For the Bible student or class member, it is warmly devotional and a stimulant to spiritual meditation and research. For the teacher it presents well-outlined helps for any method of teaching. Factual questions are keyed to their answers in the discussion paragraphs. There are also questions for research and discussion on each lesson, and suggested outlines and emphases for the several departments in the school. It is well printed on a faintly tinted paper that makes for ease in reading.

The Bible Basis of Missions, by Robert Hall Glover. Published by Bible House of Los Angeles. 208 pages; \$1.75.

When Dr. Glover undertakes to write a book on missions, he is in a field where he stands as an authority. Readers of the Bible Vision have appreciated his articles in the past, as well as his contribution to this issue. They will welcome, then, this his latest book. It is a discussion of missions from a different than the usual viewpoint, highly practical, and timely. Dr. S. M. Zwemer,

who wrote the introduction, points out the two main reasons why such a book is needed. "First, this study has an explicit theology. We have had manuals on missions that stressed sociology, psychology, and even ethics, but left out theology except in tabloid form . . . The New Testament makes perfectly clear that the aim of Christian missions is the fulfillment of a divine command and an eternal divine purpose in the witness to the fact of Jesus Christ . . . Second, this study deals with a basic philosophy. To recommend Christianity merely as the bringer of a higher culture, or to offer Asia and Africa a larger share than they now have in Western civilization and philosophy, is a hopeless task. We must go back to the Bible itself for our missionary motive, our message and our dynamic."

Here is an important book for every Christian, and a "must" for every missionary. The author considers missions in relation to the Bible, the church, the pastor, the Holy Spirit, the Apostle Paul, Christ's Return, Men, Money and Prayer. The final chapter is a rich and moving exposition of the Feeding of the Five Thousand. This miracle is seen as a missionary parable that teaches the need of vision, of compassion, and of action. "We stand, as those disciples of old, between the loaves and the multitude, and that in one of two

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LAST SURVIVING FOUNDER OF INSTITUTE PASSES AWAY

Reverend Henry Roth of Grabill, Indiana, one of the co-founders of the Fort Wayne Bible Institute, passed away in his home on November 16, 1946. Mr. Roth was one of the six men who selected the site of the Institute in the summer of 1904. With the death of Reverend William Egle in 1943 and that of Reverend J. E. Ramseyer in 1944, Brother Roth remained the only survivor among that esteemed group of men whom God used in the founding of our school.

Brother Roth had reached the ripe age of eighty years, having been born March 17, 1886. He was ordained to the ministry on June 11, 1899, and was pastor of the Grabill Missionary Church from 1907 to 1920. He filled various denominational offices of the Missionary Church Association, having served as District Superintendent, Trustee, and member of the General Committee.

An impressive service was held in the Grabill Missionary Church in charge of the pastor, Reverend Armin Steiner. Reverend B. F. Leightner, Secretary of the Missionary Church Association, and Reverend S. A. Witmer, Institute President, spoke briefly as representatives of their respective institutions. Interment took place at nearby Leo.

Reverend Henry Roth became the father of a distinguished family, some of whom are alumni of the Bible Institute. He was married to Leah Gerig on December 18, 1888. The oldest daughter, Mrs. Anna Clasper, wife of Reverend John Clasper preceded her father in death. The surviving children are Mr. Noah Roth of Grabill, Indiana, Dr. Ezra Roth, Milwaukee, Wis., Reverend Aaron Roth, Detroit, Mich., Mrs. Stanley Dodgson, Terre Haute, Ind., Mr. Reuben Roth, Fort Wayne, Ind., Mrs. William Schlatter, Columbus, Ohio, and Dr. Josiah Roth, Alma, Michigan.

The Bible Institute pays respectful tribute to its godly founders. All were men of loyalty to the Christian faith and of unimpeachable character. Their memories are cherished as an inspiration for the Institute to be true to the faith "once for all delivered to the saints."